

# Prabuddha Bharata

उत्तिष्ठत जाग्रते



प्राप्य वरान्निबोधते

*Katha Upan. 1. iii. 4*

Arise ! Awake ! And stop not till the Goal is reached.

—SWAMI VIVEKANANDA.

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VOL. XXVII]

SEPTEMBER 1922

[No. 314

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THE INDIA THAT IS TO BE.\*

BY SWAMI VIVEKANANDA.

( *Translated from Bengali* )

**H**OWEVER much you may parade your descent from Aryan ancestors and sing the glories of ancient India day and night, and however much you may be strutting in the pride of your birth, you, the upper classes of India,—do you think you are alive? You are but mummies ten thousand years old! It is among those whom your ancestors despised as “walking carrions,” that the little of vitality there is still in India is to be found; and it is you who are the real “walking corpses.” Your houses, your furniture look like museum specimens,

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\*Written *en route* to the West to a brother-disciple.

so lifeless and antiquated they are; and even an eye-witness of your manners and customs, your movements and modes of life, is inclined to think he is listening to a grandmother's tale! When, even after making a personal acquaintance with you, one returns home, one seems to think one had been to visit the paintings in an Art gallery! In this world of Maya, you are the real illusions, the mystery, the real mirage in the desert, you, the upper classes of India! You represent the past tense, with all its varieties of form jumbled into one. That one still seems to see you at the present time, is nothing but a nightmare brought on by indigestion. You are the void, the unsubstantial nonentities of the future. Denizens of the Dream-land, why are you loitering any longer? Fleshless and bloodless skeletons of the dead body of Past India that you are,—why do you not quickly reduce yourselves into dust and disappear in the air? Aye, in your bony fingers are some priceless rings of jewel treasured up by your ancestors, and within the embrace of your stinking corpses are preserved a good many ancient treasure-chests. So long you have not had the opportunity to hand them over. Now in these days of education and enlightenment, pass them on to your heirs, aye, do it as quickly as you can. You merge yourselves in the void and disappear, and let New India arise in your place. Let her arise—out of the peasants' cottage, grasping the plough, out of the huts of the fisherman, the cobbler and the sweeper. Let her spring from the grocer's shop, from besides the oven of the fritter-seller. Let her emanate from the factory, from

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marts and from markets. Let her emerge from the groves and forests, from hills and mountains.

Skeletons of the Past, there, before you, are your successors, the India that is to be. Throw those treasure-chests of yours and those jewelled rings among them,—as soon as you can ; and you—vanish into air, and be seen no more,—only keep your ears open: No sooner will you disappear than you will hear the inaugural shout of Renaissant India—ringing with the voice of a million thunders and reverberating throughout the universe—“Wah Guru Ki Fateh”—Victory to the Guru !



### OCCASIONAL NOTES.

“**E**VEN if the very wicked worship Me, with devotion to none else, he should be regarded as good, for he has rightly resolved. Soon does he become righteous, and attain to eternal Peace, O son of Kunti ; boldly canst thou proclaim that My devotee is never destroyed.” This message of hope Sri Krishna delivered to humanity through his devoted friend and disciple Arjuna. To the Lord of Mercy none can be lost for ever. Even the most detestable sinner has hope of redemption if he abandons the evil ways of his life, turns to God and transforms his life after the ideal Divine. This has been the message of all the other Saviours of humanity—of the Buddhas and Christs, Chaitanyas and Ramakrishnas, whose heart bled for mankind, especially for those whom we, in our

vanity and hypocrisy, spurn and hate as criminals and outlaws, as sinners and outcasts, but who none the less are human beings only forgetful of the potential divinity lying dormant in them for the time being.

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The stories of Ambapalis and Magdalenes, of Jogais and Madhais, while these bear witness to the unbounded love and mercy of our God-men, proclaim also in glowing terms the eternal glory of the Atman—of the God-in-man. These demonstrate beyond question that the depraved and the profligate, the thief and the robber, even the most accursed sinner of to-day, whose very shadow society piously abhors to tread, may become the greatest saints of to-morrow, whose wonderful lives would open the eyes of men to the immanent Divine glory, and to peace and blessedness that pass all understanding. The attitude of the greatest teachers of mankind towards the transgressors of laws, Divine or human, has been one of unspeakable love and compassion. But societies and governments in their dealings with the same class of people have been in the main actuated by a gospel of hatred and contempt, often passing under the high-sounding names of righteousness and justice.

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On the plea of justice we perpetrate things which are unjust and inhumane to the extreme. Little do we think what an immeasurable extent of misery and suffering we bring upon those whom we relegate to prisons and penal settlements. Our

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ignorance in this respect is nothing short of criminal. Now that the horrors of the prison life are being brought to light day after day, we should no longer hesitate to reform our prisons and penitentiaries, nay, to revise the very ideals underlying our penal codes and prison systems. Our prisons instead of exerting a reformatory influence on criminals stifle the inkling of humanity in them by subjecting them to a rigid and monotonous routine of life in the depressing atmosphere of suspicion, contempt and cruelty. Instead of educating the offender and developing his sense of morality, we harden his higher sensibilities by our thoughtless attempt to make him virtuous under threats and intimidations, and by the systematic starvation of his moral and intellectual life. It is no wonder that the dehumanising influence of prisons does by no means mitigate the moral turpitude of the delinquent. The morally depraved man needs loving care and attention to cure him of his moral disease. Very justly does Mr. George Bernard Shaw ask the question—“Why a man who is punished for having an inefficient conscience should be privileged to have an inefficient lung is a debatable question. If one is sent to prison and the other to hospital why make the prison so different from the hospital?”

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Our penal laws seem to lose sight of the fact that man, criminal or otherwise, is a psychological being, and possesses a soul, howsoever he may be blinded by ignorance—the mother of sin and crime. The makers of our laws look upon the law-breakers as mere bodies or machines. And

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fetters and handcuffs, kicks and abuses, nay, the trampling on the very elementary rights of man tend to make the miserable prisoners, cut off as they ordinarily are from all elevating influences and ennobling ideals of life, all the more callous to every sense of responsibility, and thereby effect a greater moral and intellectual deterioration. Mr. Eugene V. Debs, a famous American labour leader, speaks of his own experience of prison life in America, in the July "Century," which goes to show that the condition of jails do not differ much, whether these are situated in India or in America. He writes,—“I hate, I abominate the prison as it exists to-day as the most loathsome and debasing of human institutions. Most prisons are physically as well as morally unclean. All of them are governed by rules and maintained under conditions which fit them as breeding-places for the iniquities which they are supposed to abate and stamp out....The clubs and guns in the hands of guards present a picture well calculated to reveal the true character of the prison as a humanising and redeeming institution.”

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With the evolution of society the prison system, too, has undergone slight modifications. No doubt the old dens containing persons of all sorts—tried and untried, criminals and debtors, rogues and innocents—do not exist at present, and these have been replaced by cellular prisons. But even then our treatment of prisoners has not changed for the better. We are as apathetic to the sufferings of the unfortunate as before. Human societies, however much they may vary from one another in other

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respects, are guided, more or less, by the same sense of righteousness and justice as regards their treatment of those who infringe the laws of penal codes all over the civilised world! "English Prisons To-day," the report of the Prison System Inquiry Committee, a thoroughly authentic work recently published in England, throws a flood of light on modern prison systems, and strongly condemns the injustice and cruelty to which prisoners are subjected in the name of justice and jail discipline.

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The rigid and monotonous uniformity, the suppression of choice and personality, the constant lack of privacy owing to observation by warders, the high rates of suicide and insanity among prisoners, the majority of whom suffer from mental and moral deterioration—all these and other defects pointed out in "English Prisons To-day" clearly indicate that the prison system of to-day is unsatisfactory in every respect. As a matter of fact prisons all over the so-called civilised world, with their sunless cells, inhuman treatment, inadequate diet, insufficient clothing, silence system, cellular confinement, and starving of human appetites, give the mortals finding admission therein a rare chance of living a life of austere penance and monasticism, which not infrequently kills their wits and with these all sense of individuality and humanity in the bargain! Leaving aside the question of those who have grown callous by daily contact with human sufferings, our own neglect of those who but reflect the sins of society, and our apathy as regards their

miserable condition is nothing less than appalling. The prison system of England costs the English nation a large sum of money every year. "If this vast sum were doing something to lessen the value of crime," observes the remarkable book mentioned above, which thoroughly exposes the horrors of the present day prison system, "it would be worth while. If, however, as the facts indicate, imprisonment helps to make criminals, this expenditure is not only colossal waste, it is positively injurious to the community." This just condemnation applies with equal strength to prison systems in general.

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The root cause of our scandalous treatment of the unfortunate inmates of prisons is that we have failed to recognise the solidarity of the human race of which the saint and the sinner, the virtuous and the felon form inseparable parts. Swayed by a sense of righteous (but in truth often unrighteous) anger, we forget that even the most depraved is not below humanity, and hence is by no means beyond redemption, that proper education and training can transform even the professed criminal into a law-abiding and useful member of society. The Borstal System, though in its penal element is still dominant, is working with conspicuous success in England. This system has introduced a "human factor" in the house of bondage: the "juvenile-adults" are allowed to mix with one another; they are required to take exercises and attend schools; photographs of dear ones, coloured pictures and books are allowed to the inmates. It has now passed beyond the experimental stage, and



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has succeeded to make many juvenile-adults useful citizens by means of sympathetic treatment and proper education.

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But wonderful has been the achievements of the American prison reformer, Mr. Thomas Mott Osborne, who refuses to believe in the existence of the "criminal type." By giving a certain amount of liberty and responsibility to the prisoners, and inviting them to suggest reforms themselves, by instituting trial by a court of convicts, establishing workshops and educational classes, and introducing many other humane methods, Mr. Osborne has converted one of the worst prisons into one of the best in the world. All those who have studied, with any amount of care the psychology of the persons finding admission into prisons are unanimous in their opinion that the ordinary prisoners are just as humane as the men outside the prison walls. And it is "the blighting and brutalizing influence of the prison" that transforms most of the young offenders into hardened old convicts irresponsible to all dictates of conscience or morality. If our prisons and penitentiaries cannot be reformed root and branch, and our civil and criminal laws cannot be revised so as to conform to the higher ideals of justice and humanity, deliver us, Oh Lord, from the tyranny of all the man-made laws that crush humanity out of millions of our fellow-brothers, and degrade the images of God to a state worse than that of the beast!

## THE SWAMI TURIYANANDA.

**T**HE news of the passing away of Srimat Swami Turiyananda, a Sannyasin disciple of Bhagavan Ramakrishna Deva, closely following that of his illustrious brother-disciple, the Swami Brahmananda, must have been received with an unusual degree of pain by all his devotees and admirers. He was one of those rare personalities in whom exceptional qualities of head and heart are found in happy combination so as to make them leaders of men wherever they go, and the Ramakrishna Mission has suffered in his demise a loss that will never be made good. Nature had endowed him with a strong physique and a pure, active mind that always obeyed the dictates of higher reason, and of these the Swami took full advantage by making them subserve the one object of his life, viz. God-realisation, and the sharing of the fruits of that with his fellow-men. An ideal Indian monk, his whole life had been a ceaseless struggle for the highest, and the marvel of character that was the outcome of this has enthroned him for ever in the hearts of all who had the good fortune to come in contact with him. He had dedicated himself heart and soul, to the feet of Sri Ramakrishna, and he has passed away from the arena of his activities with the hallowed name of his Ishtam on his lips. The death—if death it was—has been as glorious as the life, and we are left wonder-struck to reflect what miracles Divine grace coupled with human endeavour can achieve even in this materialistic age!

Swami Turiyananda came of a respectable Brahmin family of Baghbazar, Calcutta. He was thoroughly imbued with the ideal of renunciation even in his boyhood. His studies, in consequence, could not proceed very far. He shunned the company of the opposite sex so much that for a time he did not take food cooked by any woman, but cooked it himself. His ideal hero at this time, as he himself told us, was Sukadeva, the perfect Sannyasin from birth, and

Nirvana was his goal. He wanted to merge his individuality in the Reality-that-is—viz. Brahman. He studied the Upanishads, the Gita, and other Advaitic literature—Sankara's works giving him great illumination—and arduously practised Sadhanas with that end. It was at this time that he met Sri Ramakrishna who actually startled when in response to his query the Swami—or Hari as he was then called—mentioned the Rama-Gita—an Advaitic treatise—as his favourite book. Swami Turiyananda began to pay frequent visits to Dakshineswar. One day he said to Sri Ramakrishna, "Sir, when I come here I feel highly exalted. But on going back to Calcutta I lose that fervour." At this the Master replied, "How can that be? You are 'Hari-das'—a servant of Hari—and for you to be estranged from God! Impossible!" "But, Sir," the young disciple interposed, "I do not notice it." Whereupon the Master rejoined, "The reality of a thing does not depend upon anybody's knowing or not knowing it. Whether you know of it or not, you *are* a servant of Hari!" The intimacy deepened and in the course of this intercourse the sage of Dakshineswar one day said to the young aspirant, "Why do you fix your goal at Nirvana? There is a state even higher than that, and one can attain that." Now, here was something that was beyond the ken of his vision and in evident wonder he asked, "Sir, is it possible? And can man realise this?" "Yes," the sage gravely replied, "It is; and through the grace of Mother man can attain this!" That struck out a new path for the Swami, and through his superhuman effort, backed by the grace of his Guru, he himself in later life became the embodiment of this extraordinary state—the state after Knowledge, in which the universe itself is actually perceived as Brahman. A man who has realised this has no more to retire into the forest-cave to be in communion with his Beloved, but is always, in every thought and movement, in touch with Him. Speaking one day of this disciple's core of personality Sri Ramakrishna remarked, "He comes of that transcendent region whence name and form are manufactured!" It was this innate oneness with That which is beyond

name and form, which gave the Swami Turiyananda the remarkable breadth of vision that one always noticed in him. Jnana, Karma, Yoga and Bhakti—he was a synthesis of all these and many things more. In a letter to a brother-disciple the Swami Vivekananda writes from America in 1895, “Whenever I think of the wonderful renunciation of Hari, about his steadiness of intellect and forbearance,—I get a new access of strength!” Aye, Swamiji’s admiration for this brother-disciple of his was unique. He called his “Hari Bhai” a real Brâhmana while himself he considered a Kshatriya. It was with a view to show the Rajasika Americans a type of Indian Brahmanahood that Swamiji took with him, during his second visit to the West in 1900, the Swami Turiyananda. And the Swami fulfilled to the letter his great chief’s expectations. The readers of the Prabuddha Bharata know something of the Swami Turiyananda’s immense success as a teacher in America, from the brilliant reminiscences of an American disciple. Curiously enough, on the day of his passing away the Swami in an abstracted mood mentioned the name of this fortunate American, who was passionately devoted to the Swami. Many and touching are the stories of how the Swami Vivekananda, with tears in his eyes, captured, at Darjeeling, this typically Indian brother-disciple of his for his American work, how in America he had supersensuous visions of the Swami Turiyananda’s tremendous future success there, and how on being told of it the latter humorously remarked, “You see it, don’t you?”—Whereupon Swamiji gravely retorted, “Certainly. What do you know of Divine communications? It is for me to interpret them and then you can know.” Then Swami Turiyananda of course kept quiet, but later events fully justified Swamiji’s predictions. As a matter of fact Swami Turiyananda transplanted the actual Indian atmosphere—of quiet meditateness, devotion, purity and renunciation—into the Shanti Ashrama of California. He worked for the spiritual welfare of the students without any regard for health, which in consequence declined, and he had to come away. But it was a later event.

Sri Ramakrishna passed away in 1886 but before that he had thoroughly initiated his disciple into that ideal of self-surrender unto the Lord which the Swami ever afterwards preached and practised. In his conversations and letters one always notices this as the keynote of his teachings. Speaking of his experiences during his American work—which had made a deep impression upon him—one day he remarked, “I could palpably see how Mother was directing even each single foot-fall of mine.” It was because he was saturated with the idea of Divine Presence and Divine Guidance in everything, great or small, that he could invariably give a spiritual turn to any topic, however trifling, and it was a set maxim of his that whatever the Lord ordained must be for our good. This absolute faith in Divine Providence enabled the Swami to manfully—nay supernaturally—bear the most excruciating tortures to which, through the decree of God, his body was often subjected. His health for the last twenty years of his life was not at all good, the rigours of spiritual practice having brought on a cruel diabetes, with sometimes its worst consequences,—to the last symptom of which, in the shape of a carbuncle on the back, he finally succumbed. Several times big operations had to be made on his person, but strange to relate he was never put under chloroform, stolidly bearing the pain which would have killed an ordinary man then and there and which elicited the wondering applause of famous surgeons. A neurotic pain on his toe caused him, at times during the last two years, inhuman sufferings, but though he felt that the pain was so acute that it might cause death, yet he bore it patiently and did not rouse his devoted attendant from sleep out of paternal considerations for him!

His life was always austere. After the passing away of his Master, for years together he travelled on foot from one holy city to another, practising the most rigorous Sadhanas, and often with scarcely the barest necessities about him—not even a blanket. The severe winter of Northern India he passed with a cotton chaddar, and for his food he had what chance might bring. It was during this period of Parivrajaka life that

he had once an attack of heat-apoplexy due to sudden pouring of water over the body after a hot noon-day walk in a mango grove somewhere near Allahabad, we think. When, fortunately, after a couple of days he recovered his consciousness, he found he was being taken care of by a kind up-country gentleman. He travelled through the Central Provinces and stayed for some time at Rajpur, off Dehra Dun, and it was here that one day an expert in the *Ramal* branch of astrology told him that he would soon meet one whom he most liked. Curiously enough, a day or two after this he found some one coming on the way, and to his great surprise and joy he found it was none other than the Swami Vivekananda, who was accompanied by some other Gurubhais. Swami Turiyananda joined Swamiji's party and practised Tapasya at Hrishikesh, the famous resort of Sadhus, a few miles above Hardwar. After Swamiji recovered from his serious fever he had here, he went to Meerut and Delhi to recruit his health, and Swami Turiyananda was also one of the party. Some time after this (1891) the party was separated from Swamiji at Delhi and Swami Turiyananda again met him at Bombay when the latter was about to depart for America in 1892. Swami Turiyananda used to say that from the radiant form of Swamiji he could at once judge that he had perfected himself in Sadhana and was ready to impart to mankind the results of his experience. Sometime during this period he visited the celebrated Himalayan shrines of Kedarnath and Badri Narayan and had stayed for sometime at Srinagar (Garhwal) and Uttarkashi. Talking of the days in Garhwal the Swami once said, "I was in a continuous exalted mood. My only idea was to realise Him. I not only committed to memory eight Upanishads, but used to be absorbed in the meaning of each Mantra." In some part of his travels in the United Provinces and the Punjab he was accompanied by the Swami Brahmananda. He returned to Belur Math about the year 1895. He was a master of his senses and once he sat down to meditate, external troubles could not reach the inner sanctuary of his mind. He spoke of this later on to Swami

Virajananda, "When I sit down for meditation I lock the entrances to my mind, and after that nothing external can reach there. When I unlock them, then only can the mind cognise things outside." On another occasion, to a young Sannyasin he remarked, "Write in big characters on the doors of your mind 'No admission'—and no outside disturbance shall trouble you during meditation. It is because you allow outside things to disturb you that they have access to your mind." How graphic and how true!

The Swami was remarkably versatile. He had a keen intellect, a powerful faculty of observation, and an extraordinary memory. Along with these he was perfectly alive to the fitness of things. Therefore in his travels to the various provinces of India he quickly picked up the language and also set himself to study the best religious literature of that part. Thus besides Hindi, he learnt Gurumukhi, and went with joy through the pages of Grantha Sahib. His catholic mind helped him to assimilate what was best in all religions, and his conversations were always illumined with apt quotations from a variety of religious and secular literature. His powerful insight could detect the motive and all other bearings of a question, and accordingly his answers were most convincing. He was always approachable and his solutions of difficult problems were always satisfactory. We once cudgelled our brains for over an hour on the subtle question of how the man of highest or Nirvikalpa Samadhi could at all return to the ordinary plane. Curiously enough the conclusion which we had arrived at after so much trouble, Swami Turiyananda solved immediately as it was broached to him. "It is due to the Will of Ishvara that such a thing happens. He it is who sends a man into that Samadhi, and it is He again who brings him down from that state for the good of mankind. The whole universe is always at the mercy of the Lord!" We mention only one out of hundreds of questions with which the Swami used to be assailed at all hours. The topic of Mahatma Gandhi also sometimes came up to him for discussion. He had an unbounded admiration for the

Mahatma whom he considered as inspired and working under Divine impetus. He kept himself in close touch with all current news. Referring one day to Hindu-Moslem unity he eagerly remarked; "Would to Mother that this happy consummation may come about!" He was strongly in favour of the use of indigenous industries by the children of the soil; and in such patriotic concerns also he was a perfect follower of the great Swamiji, as he was pre-eminently so in spiritual matters.

His was an intensely active life. Whether in the Math in the early days, or in his travels, or latterly as practically an invalid, he was always helping others physically when he was fit, and after he became disabled, through the wealth of his mental acquisitions. He took little rest. He was always on the alert—as if he was determined never to allow Nature to catch him napping. One found him sitting erect—no half way measures, no compromise found favour with him! He used to hold classes, in the Math and elsewhere, and latterly, when rheumatism and other troubles had beset him, he regularly attended the classes which he caused to be held in his presence. There must be no gap in the course—come wind, come weather! He was a votary of orderliness and punctuality, and deprecated lethargy and idleness. Swamiji's activity had made a profound impression upon his mind and one day, finding a young man rather unusually vascillating, he observed, "Well, seeing Swamiji, even dead men would come back to life, but seeing people like you,—look here, I was sitting and feel desperately inclined to lie down,"—and he suited the action to the words! He always eulogised the Seva-work done in the spirit of worship. Often and often he emphatically opined that such a kind of work would bring a man more quickly to realisation in this age than meditation and other allied old methods. In short, he was an advocate of a harmonious life as he saw exemplified in his great Master and in Swamiji. We may mention here in passing that his admiration for Swamiji could only be surpassed by his reverence for Sri Ramakrishna, speaking of whom, one day,



when he had just been recovering from a big operation at Puri in 1918, and a reference was made to his continued sufferings,—he remarked, “The bliss of one day in the company of an Avatara compensates for a whole life-time of misery.” Here was a case of actual experience, and who could contradict the statement!

On his return from America in 1902 a sad experience awaited him. It was at Rangoon that he heard the news of Swamiji's passing away. The shock on his mind was so great that he scarcely stopped at the Belur Math for more than a few days and set out to undertake a rigid course of Sadhana which lasted for eight long years,—living sometimes at Brindaban, and sometimes at Garhmukteswar in Dt. Bulandshahar, and again at Nagal, some sixty miles down Hardwar—both these places being on the Ganges. Except at Brindaban, he lived alone and begged his food, though his health was indifferent and he needed help. A Brahmacharin went to serve him at Nagal, but the Swami would not allow him to do so, saying, “Ganges-water is my medicine and Narayana is my doctor!” The boy insisted on staying there. Whereupon, without any further preface he said, “All right,” and taking his Kaupin and Kamandalu proceeded to walk out of the room. The boy was puzzled, and stammered out, “Sir, what are you going to do!” Swami Turiyananda calmly said, “Two shall not stay here. You wish to stay. Very well, do. I go elsewhere!” Needless to say, the Brahmacharin desisted from his plan. As a result of his austerities, however, he was after sometime seriously ill, and the authorities of Kankhal Sevashrama prevailed upon him to come over to the Ashrama, in 1910, where he was treated and taken care of. But he was by his very nature against giving the body any unnecessary comfort, and took things as they came. Regarding ailments one found him quoting two celebrated sayings, one of which was from his Master: “Let pain and body look to themselves, but you, my mind, remain happy!” The other quotation was from a Hindi poet: “Whoever possess a body may pay the penalty for it. The wise man bears it calmly through

his illumination, while the fool smarts under it." One incident may be mentioned. At Puri he had an eye-complaint and by mistake a wrong medicine was applied to the eye with the imminent danger of hurting it for ever. But he simply said, "It is the Will of the Mother!" Fortunately the eye was saved.

After Swamiji's passing away, Swami Turiyananda felt rather sad at heart to think that the ideal for which Swamiji was striving would be cast into oblivion. But upon closely watching the current Indian thought he found to his great relief that from the press and platform only Swamiji's views were being propagated in India in some form or other. Some openly acknowledged the source of inspiration, while others omitted to do so. But it mattered little to the Swami so long as the ideas were spread, and he remembered Swamiji's celebrated words: "I want to be a voice without a form."

The Swami Turiyananda had a great feeling heart. He felt for all, though he was practised more in subduing his emotions than giving free play to them. It was his heart's desire that the masses of India should rise. All philanthropic works for this end he always encouraged. His devotional side was very marked. He used to visit shrines as often as he could, and devotional songs always had a telling effect upon him. His chanting of sacred texts on special holy occasions was a thing to enjoy—such a devotional attitude and such perfect intonations one could seldom meet with. Everyone who has closely mixed with him has had a share of his loving care. Sometimes it entailed a heavy strain on his weak health to look after particular people, but he considered it his duty to do so, never minding his health. His love and concern for his immediate attendants were unexceptionable. He used to say, "They look after my body and I have to look after their soul." His method of chastisement too was unique. He was of a leonine deportment, and a little reserved and apathetic attitude on his part helped to set right the delinquent. But sometimes harsher measures were needed,

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and he did not hesitate to adopt them. He would fiercely rebuke such people and bring them to a sense of their duty. When they repented, the teacher was again motherly in his affection. He had a keen sense of humour, and often availed himself of the opportunities of an innocent mirth. He mixed with little boys as freely as if he were one of their chums.

He tolerated impropriety of conduct up to a certain degree, but when it passed that limit he remonstrated regardless of the consequences. At a certain town he was once troubled by the C. I. D. people, whom he had given his particulars twice. A third man came and asked for the same informations. The Swami referred him to the reports he had already given. But the man was importunate, whereupon the Swami sharply told him to go about his business. The man, to extricate himself from this predicament, said to the Swami, "Sir, you are a Sadhu, why should you be angry?" The Swami replied, "I know what I am about. You need not be anxious on that score." Similarly he took the earliest opportunity to correct any member of the Mission whom he found over-fastidious and bigoted owing to past impressions. While he was practising austerities at Brindaban, a Brahmacharin used to attend him. He was a Brahmana and in his actions sometimes the lurking pride of Brahmanahood peeped out. The Swami noticed this and one day gave him a rebuke that served as a corrective to this aberration from a Sadhu's impartial life.

We must conclude. In attempting to write anything, however imperfectly, about this remarkable personality, so many phases and scenes crowd all at once upon the mind that it is impossible to record them within the short space at our disposal. With the details of his last moments the reader is already familiar. So we need not rehearse them here. It was no death, it was a triumph, and exaltation into the Region Beatific! What can we sense-bound mortals know of the worth of such souls as the Swami Turiyananda? We can only say that to be in his presence was in itself a supreme bliss. The radiance of his saintly character and the magic of his eloquence

at once dispelled the gloom of the hearer's mind, and when he came away, he did so with the conviction that he had been face to face with one who had constantly been feeling his intimate kinship with God. The Swami Turiyananda was like a star of the first magnitude which after shedding its lustre on earth has set, only to illumine other spheres. The loss to us, however great, is compensated by a proportionate gain in other regions, and if we shall no longer get the rare privilege of sitting at his blessed feet and listening to his inspired words, yet the thought that he has gone beyond the reach of physical pain and evil and is happy in his reunion with his beloved Master, ought to give us some consolation. Of one thing we are certain, and it is this that so long as there will remain on earth men cherishing the ideals of purity, renunciation, illumination, love and the like, the Swami Turiyananda's name will live blazoned in characters of gold in the memory of man, as the Ideal Teacher. Om.

M.



### TO THE SWAMI TURIYANANDA.

And thou art gone to-day, and life and aims  
 Seem dark and void to such as with thee dreamt  
 How much they spoke of love and strength, exempt  
 From sordid joy and tinsel glory's claims;  
 For they, who mauled by this world's vain mad round  
 In direst want did pray and look to thee,  
 To them, thy voice came strong, yet full of glee,  
 That charm'd thy listeners all and held them bound.  
 Thy heart was like Vivekananda's own,  
 A soldier-saint thou wast, with might galore,  
 A sage, thou bledst till heart of Truth was known,  
 With love, that grows on time's eternal shore,  
 In life that forward moves in Atman's tone—  
 "Ahead," still help us sage, through darkness sore,

Om, Santih! Santih! Santih!

Voo-Loe,

## RELIGION IS SELF-ABNEGATION.

**O**URS is an age of hypocrisy. People make religion responsible for the evils in the world without once looking into their own hearts wherein really lies the cause of all evil. Some think that religion is the work of hypocrites who invented it for the sake of earning wealth and power. The so-called learned regard it as a futile attempt to search after a God behind this universe, or at least consider it a good motive for making a man moral and a good citizen. They seem to share the view that it is after all a lie, even although it be a useful and probably a beautiful lie. But apart from what these people may think—it is religion that has made man what he is, different from brutes. It has been the greatest motive power for all true progress in the march of humanity. People in general do not apply religion to their everyday life, and it is therefore that they have such curious ideas of it, an unsocial dumb thing fit only for the closet. The late war in Europe has shown to the world the disastrous goal which humanity would attain in the absence of true religion. It has left imperishable memories of events which should teach mankind for generations to come to make religion the basis of society and nation-building, for religion alone can keep in check the greed of wealth and power, and safeguard the rights of individuals and nations. It has proved that to be without religion is to court misery and misfortune.

In this world all the objects after which we strive are necessarily impermanent and finite, and these are not satisfying to the reflective man. He wants to go beyond this phenomenon, and catch a glimpse of something more permanent, eternal and real, which would explain this everchanging world to him. From such a struggle to go beyond this phenomenon and its limitations have resulted the various religions which have been giving peace and solace to many a weary soul tossed up and down in this whirlpool of miseries and desires—the Samsara.

The Truths of every religion are based on universal experiences. We need not take them on belief, but if we try we can experience these truths ourselves. It is only when we begin to experience these Truths that we become really religious. All talks and ratiocinations are but a mere preparation for this direct perception. "Religion is not mere talk, it is not in books, nor in theories or dogmas. Religion is realisation or being and becoming." नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । "This Atman is not to be reached by talking, nor by the intellect, nor by the study of the Vedas"—so declares the Upanishad.

The very beginning of religion is renunciation. What is renunciation? Every one of us have an inborn desire to be happy and we run after the external world of senses in search of this happiness, but only to find in the end that we have been on a wild goose chase. When we feel the emptiness of the world we become indifferent with respect to it, rather we turn away from it; and this is renunciation. Without this attitude of mind we cannot proceed in religion. Mere taking the name of the Lord, or performing big sacrifices, or going on pilgrimages will not make us religious in the least. These are something like pulling at the oars when the boat is at anchor. न प्रजया धनेन त्यागेनैके अमृतस्वमानशुः "Not by progeny, nor by wealth, but by renunciation alone has immortality been attained." 'Give up all that thou hast to the poor and follow me' was the answer that Jesus gave to a rich man who asked him about the way to Eternal Bliss.

It may be a bliss to know the Truth, to be harmless towards all, or to be free from passions, but the greatest bliss is to get rid of the false notion of "me" and "mine." In our search after happiness we come to this final knowledge which is sometimes gained rather very dear—that in killing selfishness alone lies eternal Bliss. It is selfishness that is at the back of all our struggles, getting in its turn only miseries and evil to us. To be rid of this selfishness is salvation itself. When this false notion of 'me' and 'mine' is gone and we give up everything, then the spirit of God descends on us. It

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is through ignorance that we separate ourselves from God and man. But with the dawn of knowledge we realise our oneness with the universe. We realise then that in others' good lies our own good, and in others' happiness our own happiness. Then we would be ready to give up our life even for an insignificant ant. Every moment of real happiness that we enjoy is when we do not think of ourselves. Such absolute selflessness, to desire nothing for ourselves but to do for others all that lies in our power is true religion, and the more a man has of this unselfishness the more religious is he.

The goal of all beings is freedom. We see the struggle for freedom all around us. When we help others it means we cannot be eternally bound down by the bondage of 'me and 'mine.' So every selfless act takes us towards freedom and every selfish act only adds one more fresh bond. When we become absolutely selfless we break through the bondage of 'me' and 'mine' and become Infinite. This infinite expansion is freedom—the goal of all religions.

This absolute self-abnegation can be attained either through Karma, Bhakti, Jnana or Yoga. The Karma-yogin finds that work is inevitable, for it is a part of Nature's plan and goes on always. As Sri Krishna said to Arjuna, "Foolishly dost thou think that thou wilt not fight. Thy very nature will make thee fight." Seeing that work is inevitable, and that before he finishes one duty another is ready waiting for him, the Karma-yogin fixes on work without attachment, without any ulterior motive, as the way out of the bondage of existence. He does good because it is good to do so. When he thus constantly does good to others he gradually becomes forgetful of his little self and attains to absolute unselfishness or Freedom. The Bhakta constantly thinking of God—and to him his God is everything,—gives up everything for His sake. He places everything before the altar of God and finally says—"Thy will be done upon earth as it is in heaven, for Thine is the kingdom and the power and the glory." Not 'I' but 'Thou' is his final experience. The Jnani finds that this apparent self is a delusion. That this

little self is the cause of all his miseries and troubles. So he gives it up. This is self-abnegation. When the little separate self dies, the Jnani finds his real nature flashing before him and he then realises that he is the Atman of which one can predicate that It is only Existence-Knowledge-Bliss Absolute.

SWAMI VIRESWARANANDA.

## LETTERS OF SWAMI TURIYANANDA.

( *Translated from Bengali.* )

Benares.

18th April, 1919

Dear—

It is a good many days since I received a letter of yours, which owing to bad health I could not answer so long. But I cannot help writing it to-day. The subject is very abstruse, yet with the Lord's grace let me try to deal with it as best as I can. It is not very easy to define what Sri Ramakrishna's views were, but I am inclined to think that it is with the object of encouraging all forms of religion that he has said, "All doctrines are so many paths (to Truth)." He practised all these doctrines himself and realised that they led to the same goal, and then it was that he expressed the above view. The absolute truth is the Advaita alone, which is called by various names such as Brahman, Paramâtman, Bhagavan etc. It is that One which according to their different tastes, people have realised in different ways, and in their attempt to express their views of It have given It different names without, however, succeeding in expressing the whole truth about It. They have said, "It is what It is." Under different circumstances, the Ajátaváda (the theory that there has been no creation) of Gaudapada, the Vivartavada (the theory of apparent evolution) of Sankara, the Parinamavada (the doctrine of actual transformation) or the Shivadwaitavada (the view that the



universe is nothing but Shiva) is, everyone of them, true, and besides all these It is **अवाङ्मनसोर्गोचरम्**—“beyond the senses and mind.” The originators of these theories all obtained the grace of God through their austerities, and preached these different doctrines under His inspiration. All doctrines centre round Him, but He is beyond doctrines and disputations. To me, Sri Ramakrishna's view seems to have been only the expression of this truth. **“देहबुद्ध्या दासोऽस्मीति जीवबुद्ध्या त्वदंशकैः । आत्मबुद्ध्या त्वमेवाहमिति मे निश्चिता मतिः ॥”**—“While I identify myself with the body, I am Thy servant; when I consider myself as a Jiva (individual soul), I am Thy fragment; and when I look upon myself as the Atman, I am one with Thee—this is my conviction,”\*—this he used to declare as the best conclusion. Then I do not see any objection to the accessaries of worship being not material but spiritual.

**न तदस्ति विना यत्स्यान्मया भूतं चराचरम्**—“There is nothing, movable or immovable, which is devoid of me.”† Certainly there is nothing that is not He. Everything is He, the Lord. It is only because we do not see Him that we see other things, otherwise all is He! Name and form proceed from Him and rest in Him too. The wave, the foam and the bubble are nothing but water. Hence Sri Ramakrishna says, “It is He who has become all this. There is nothing besides Him.” This is the truth—never mind if your Vivartavāda stands or falls after this. One who has realised this truth will not be able to deny it. But then, there were occasions when Sri Ramakrishna would get beyond relative states, when form and name would cease to exist for him—he used to transcend them. It was a state “beyond the senses and mind.” But That which is beyond the Vivartavada and all, is there even, the One, the Advaita—and nothing else exists. Where is Vivarta (apparent evolution) there? Or the Ajāta (uncreated) either? The Vivarta, Ajāta, and Parināma (transformation) etc. all take place in Him alone. He alone is true. Again, the Jiva and the universe that spring from him, are also true

\* Hanuman's words to Rama. † Gita.

unless he is lost sight of. They become unreal when we lose sight of Him and look at the names and forms. Why? Because then they cannot exist. But if we remember Him, we can understand that the central stalk of a banana tree has sheaths around it and the sheaths again enclose the stalk.\* Such ideas as “मयि सर्वमिदं प्रोक्तं”—“In Me all this is strung,” † etc.—then stand explained. The thing is, we must realise Him. When He is realised nothing else exists. Everything then becomes saturated with His presence. All troubles and all disputations last only so long as we do not realise Him. All trouble is at an end when we know Him—then none of the Vadas (systems) remains any more. Only He exists. He is the One absolute Truth, and all doctrines centre round Him. Once you realise Him, it is peace everywhere. Somehow or other one must realise *Him*—this is Sri Ramakrishna’s view. “Have this realisation of Oneness tied in the skirt of your cloth and do what you like”—means, “Realising Him one may follow any system of doctrines according to one’s liking,—it won’t do any harm.” After God-realisation Mukti follows as a matter of course. There is no more bondage. Then it is a question of individual inclination to take up a new body after death, or otherwise. Those who will embrace Nirvana will realise the universe as a dream, perfectly concentrate their mind on the Absolute Brahman and dissolve themselves in the Light Absolute. While those who would hold on to the devotion for the Lord, who will not hesitate to take up body after body as His playmates in His Divine sport in the universe assuming a Sat-Chit-Ananda (Existence-Knowledge-Bliss) form, will realise the universe as His manifestation, and having their only delight in the Self, will attain to unconditioned devotion for Him, refusing Nirvana etc., even if offered. This much for to-day.

Yours with love and best wishes,

Turiyananda.

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\* The reference is to Sri Ramakrishna’s illustration. That is, they are the obverse and reverse of the same thing † Gita.

Benares.

26th August, 1920.

Dear—

\* \* It is three or four days since N—— has come here. I am happy to see him after a long time. He thinks of going back in a day or two. Every afternoon we have a class here on the Yogavasistha. K—— reads. I am enjoying it immensely. \* \* Permanent arrangements for the study of scriptures.....is a thing far, far off, you may take it as almost impossible. Where are the men for it? To build temples is easy, it also creates a name in the world. It looks nice and makes permanent property as well. Do you find any attempt at real progress anywhere? The old spirit of service.....is gradually going to be extinct. Under the new arrangements I find a different spirit at work. Everyone wants a comfortable life; and genuinely selfless spirit is exceedingly rare. \* \*

Yours affectionately,

Turiyananda.



## SRI KRISHNA AND UDDHAVA.

(Continued from page 307.)

## CHAPTER V.

## श्रीभगवानुवाच ।

मयोदितेष्ववहितः स्वधर्मेषु मदाश्रयः ।

वर्णाश्रमकुलाचारमकामात्मा समाचरेत् ॥१॥

The Lord said :

1. The man who has taken refuge in Me will attend to his particular duties as inculcated<sup>1</sup> by Me and perform the rites of his caste, order of life, or family, with an unattached mind.

[ <sup>1</sup> *Inculcated*—in the scriptures. ]

अन्वीक्षेत विशुद्धात्मा देहिनां विषयात्मनाम् ।  
गुणेषु तत्त्वध्यानैर्न सर्वारम्भविपर्ययम् ॥२॥

2. With a purified mind he should notice<sup>1</sup> the reverses that befall all undertakings of people who are attached to sense-objects, considering them as real.

[ <sup>1</sup> *Notice etc.*—and hence work without attachment. ]

सुप्तस्य विषयालोको ध्यायतो वा मनोरथः ।  
नानात्मकत्वाद्विफलस्तथा भेदात्मधीर्गुणैः ॥३॥

3. As the vision of sense-objects by a sleeping man, or the fancies of a man absorbed in service are unreal, since they are ever-changing by their very nature, so is the notion<sup>1</sup> of a diversity of objects outside, by means of the sense-organs.

[ <sup>1</sup> *Notion etc.*—There is only Brahman. ]

निवृत्तं कर्म सेवेत प्रवृत्तं मत्परस्त्यजेत् ।  
जिज्ञासायां संप्रवृत्तो नाद्रियेत्कर्मघोदनाम् ॥४॥

4. Intent on Me, one should give up actions<sup>1</sup> that continue transmigration, and perform those actions that conduce to a cessation<sup>2</sup> of it. Being thoroughly launched on the quest for Truth, he should pay attention to the injunctions of work.<sup>3</sup>

[ <sup>1</sup> *Actions etc.*—i. e. those undertaken with selfish motives.

<sup>2</sup> *Cessation etc.*—the 'obligatory' and 'occasional' works.

<sup>3</sup> *Work*—he should go beyond the latter class of work even. ]

यमानभीक्ष्णं सेवेत नियमान्मत्परः क्वचित् ।  
मदभिज्ञं गुरुं शान्तमुपासीत मदात्मकम् ॥५॥

5. Intent on Me, he should always attend to the Yamas,<sup>1</sup> and occasionally to the Niyamas.<sup>2</sup> He

should serve<sup>3</sup> the pacified Teacher who has known Me and has thus become one with Me :

[ <sup>1</sup> *Yamas*—universal moral principles, such as non-injury etc.

<sup>2</sup> *Niyamas*—subsidiary rules of conduct, such as cleanliness etc.

<sup>3</sup> *Serve etc.*—without caring much for the Yamas even. ]

अमान्यमत्सरो दत्तो निर्ममो दृढसौहृदः

असत्वरोऽर्थजिज्ञासुरनसूयुरमोधवाक् ॥६॥

6. He should be free from pride and jealousy, be able, without attachment, firmly devoted to the Guru, not hasty, eager to know the Truth, free from envy, and not given to unnecessary talk.

जायापत्यगृहक्षेत्रस्वजनद्रविणादिषु ।

उदासीनः समं पश्यन्सर्वेष्वर्थमिवात्मनः ॥७॥

7. He should be indifferent to his wife, children, house, fields, relatives, and wealth etc., considering everything whatsoever as equally<sup>1</sup> subserving his interest.

[ <sup>1</sup> *Equally etc.*—Through everything the Atman shines, so he need not be particularly attached to anything. ]

विलक्ष्णः स्थूलसूक्ष्माद्देहादात्मेक्षिता स्वहक् ।

यथाग्निर्दारुणो दाह्यादाहकोऽन्यः प्रकाशकः ॥८॥

8. The Atman, the Self-effulgent Witness, is distinct from the gross and subtle bodies, as the fire that burns and illumines is other than the combustible wood.

निरोधोत्पत्यणुवृहन्नानात्वं तत्कृतान्गुणान् ।

अन्तः प्रविष्ट आधत्त एवं देहगुणान्परः ॥९॥

9. (As fire) entering (into the wood) imbibes<sup>1</sup> the attributes due to it, such as destruction and

origin, minuteness, hugeness and diversity, so also does the Atman the attributes of the body.

[ <sup>1</sup> *Imbibes etc.*—The principle of fire is without form and omnipresent. But we wrongly identify it with the fuel. ]

योऽसौ गुणैर्विरचितो देहोऽयं पुरुषस्य हि ।

संसारस्तन्निबन्धोऽयं पुंसो विद्याच्छिदात्मनः ॥१०॥

10. This body which is created by the Lord's attribute known as Maya, is verily the cause of man's transmigration. And the Knowledge of the Self serves to destroy this.

तस्माज्जिज्ञासयात्मानमात्मस्थं केवलं परम् ।

संगम्य निरसेदेतद्वस्तुबुद्धिं यथाक्रमम् ॥११॥

11. Therefore, by means of discrimination one should unite the soul to the Absolute Self which is<sup>1</sup> in the body, and remove the idea of reality in the body etc., in order.<sup>2</sup>

[ <sup>1</sup> *Is etc.*—i. e. manifests Itself through it.

<sup>2</sup> *In order*—first the gross, and then the subtle. ]

आचार्योऽरुणिराद्यः स्यादन्तेवास्युत्तारारुणिः ।

तत्संधानं प्रवचनं विद्या संधिः सुखावहः ॥१२॥

12. The teacher should be looked upon as the first or lower churning piece,<sup>1</sup> and the student the upper one; instruction is the piece connecting them; and knowledge is the union that conduces to happiness.

[ <sup>1</sup> *Churning piece*—The allusion is to the ancient method of generating fire by rubbing a piece of wood pressed between two other pieces. As fire destroys impurities so the knowledge derived by a fit disciple from a competent Guru dispels ignorance that veils his true nature. An echo of Taittiriya Upanishad I. 2—“The teacher is the first form” etc. ]

(To be continued.)

## REVIEWS AND NOTICES.

*Hindu Culture.*—By K. S. Ramaswami Sastry, B. A., B. L.,  
With foreword by Sir John Woodroffe. Published by S.  
Ganesan, Publisher, Triplicane, Madras. Pp. xvi + 216.  
Price Rs. 3.

The author clearly demonstrates that the central theme of Hindu culture lies in the realisation of the fundamental spiritual ideals of Hinduism, and that it is the spiritual vision which forms the back-ground of the social and political organisations, art and science, architecture and music, religious and secular literature, legal and moral codes, nay, of every branch of learning and every department of life of the Hindus.

The ancient history of India was no doubt glorious, though it would be wrong to think that it was perfect in every respect. But no amount of mere veneration for the past or brooding over the glory of the days long gone by will be of any avail to raise us from our present degraded condition which Mr. Sastry very vividly describes. "The intellectual sterility of modern India, its pitiful inability to contribute new and valuable ideas in the realms of literature and art and science and philosophy and religion, and the general dearth of high ideals of culture have made modern India a by-word among the races of men." But there are a few redeeming features which hold out a promise for better days. And already we see the dawn of a New Age to which Hindu culture is adjusting itself, so that it may be a living and vitalising force as of old. "This the great task," says the author, "of to-day and to-morrow—to preserve the basis of our culture, to adjust it to the New Age, and to make it a dynamic and powerful factor in universal culture once again.....It is not blind orthodoxy or militant heterodoxy that will save our race, but a disciplined devotion to the highest personal, social and spiritual ideals of the race."

The book is a passionate exposition and defence of

Hindu culture, though it is rather one-sided and contains points on all of which one may not agree with the author.

*The Drink and Drug Evil in India.*—By Badrul Hassan. With foreword by Mahatma Gandhi. Published by Ganesh & Co., Madras. Pp. viii + 161. Price Rs. 2.

The book under review is an authentic survey of the growth of the drink and drug evil in India from the earliest days down to the present times when it has reached gigantic proportions fostered by the excise policy of the Government. The author has clearly shown by quoting apt passages from ancient works—the Institutes of Manu, the Apastamba, Gautama, the Institutes of Vishnu etc., how Hindu legislators of old tried their best to suppress the drinking of spirituous liquors. He has also told us how the noble teachings of Buddha exerted a purifying influence all over Aryavarta, and attempted to stamp out the drink evil which was rather helped than retarded during the Muslim rule in India.

From figures and statistics collected from government publications and official records, the author demonstrates beyond question that although the declared policy of the Government is “to minimise temptation to those who do not drink, and to prevent excess among those who do,” the actual results of the policy have been “diametrically opposed to those which it was said to produce!” “The method adopted for pursuing this policy provide the Government with considerable stake in the consumption of liquors and drugs, and in its efforts to get the maximum revenue possible, it has been wilfully blind to the fact that the measures adopted for enhancing the revenue, are just those that provide great incentive to consumption.” The author gives valuable suggestions for the eradication of the drink and drug evil in India, and concludes—“Whatever the Government may or may not do, it is the paramount duty of every man to immerse himself in that wave of purification which is passing over the land.” We have read the book with profit, and heartily recommend it to our readers.



*The Hindu Religious Year.*—By M. M. Underhill, B. Litt.  
Published by Association Press, 5 Russel Street, Calcutta.  
Pages 194, Price Cloth Rs. 3, Paper Rs. 2.

An interesting book dealing with the various festivals of the Hindus, giving in detail the ceremonies observed on each of these festival days. The descriptive portion is very good. The author has tried his best to trace the festivals to their original sources from all the information he could gather on these subjects. Though the conclusions here and there, as for example tracing the Mother worship to pre-Aryan animistic sources etc., are rather disputable,—the success the author has attained considering the want of anthropological information in India is great indeed, and he is to be heartily congratulated on this. One point however which he has missed is the unifying factor among the various sects in India which festivals like that of Sri Krishna, Dattatreya, Vaikuntha Chaturdasi, Harihara worship etc. quite markedly point to. These festivals seem to prove the truth of the Vedic statement एक सद्भिर्वा बहुधा वदन्ति—“Truth is one but sages call it variously,”—the one theme in the religious worship and festivals of the Hindus. We hope in the next edition of the book the author will try to point out this underlying unity behind the diverse forms of worship.

*Message of the Birds.*—By Prof. T. L. Vaswani. Published by Ganesh & Co., Madras. Pp. 78. Price Re. 1.

This book forms the second of the Motherland Series. Prof. Vaswani appeals to the educationists and the young men of the country to follow in the footsteps of India's seers and sages, and to cherish and conserve the high ideals which Indian culture and civilisation so faithfully represent. In the chapter “Indian Ideals in Education,” the author very rightly observes—“Indian education in the Ashramas of old was inspired by a great vision—a Vision of Unity, a vision of the One Atman in all. Without such a ‘vision’ there is no *moksha*.” Prof. Vaswani interprets in an admirable manner the true spirit of Hinduism and Aryan civilisation, which is

“neither *militarist* nor *commercial* but *humanistic* in its conception,”

*The Truth of Life.*—By Barindra Kumar Ghose. Published by S. Ganesan, Publisher, Triplicane, Madras. Pp. 36. Price As. 8.

This neatly got-up pamphlet presents an intellectual glimpse of the Truth of Life in a brilliant language which at places becomes mystical and hence unintelligible to the average reader. “Indian spirituality,” observes the author very aptly, “is not an opinion, or assent or a hypothetical philosophy but it is direct perception of life itself.....This higher vision of life must be grasped before the builders of the nation can really think of rebuilding our destiny and along with it a new world.”

#### ACKNOWLEDGMENTS.

*Creative Revolution.*—By Prof. T. L. Vaswani. Published by Ganesh & Co., Publishers, Madras. Pp. 166. Price Re. 1-8.

*The Duties of Man.*—By Joseph Mazzini. Published by S. Ganesan, Publisher, Madras. Pp. 213.

*The Aims of Labour.*—By The Rt. Hon. Arthur Henderson. Published by S. Ganesan, Publisher, Madras. Pp. 111. Price Re. 1.

#### REPORTS AND APPEALS.

*The Report of the Relief Work of the Ramakrishna Mission during Flood and Famine in Bengal, Assam and Orissa—1920—1922.*

From time to time the Mission submitted to the public accounts of the above relief works started and conducted by it. The present report gives the detailed account of receipts and expenditure of the relief works including Gangasagar Mela relief, carried on during the periods of June, 1920 to January, 1921, and June, 1921 to January, 1922.

*June, 1920—January, 1921.*

The total receipts during this period, including the sum of Rs. 1160 received from the provident fund of the Ramakrishna Mission, Belur, was Rs. 25,105-11-9, and the total expenditure was Rs. 15,764-3-0, leaving the balance of Rs. 9341-8-9.

Altogether 2169 mds. 17 srs. 10 chs. of rice were distributed, of which 1493 mds. 17 srs. 10 chs. were purchased and 676 mds. were received as donation. 1921 pieces of cloths and 144 banians were distributed of which 1030 pieces of cloths were purchased and 891 pieces of cloths and 144 banians were received as donation.

*June, 1921—January, 1922.*

The total receipts including Rs. 9696-3-0 received from the provident fund of the Mission came up to Rs. 17,857-4-4½ and the total expenditure to Rs. 15,173-1-0, leaving a balance Rs. 2684-3-4½ which was transferred to the provident fund of the R. K. Mission.

Besides 2198 mds. 8 srs. of rice, all of which were purchased, the Mission distributed 2670 pieces of new cloths, 163 wintery cloths, 40 Blankets, 12 Banians, of which 400 pieces of cloths and 163 wintery cloths were purchased, and the rest were received as donation.

Contributions to the Provident Fund for the philanthropic work of the Mission, will be thankfully received and acknowledged by either (1) The President, R. K. Mission, Belur Math, Dt. Howrah, Bengal, or (2) The Secretary, R. K. Mission, 1 Mukherji Lane, Baghbazar, Calcutta.

*The Eleventh Annual Report of the Ramakrishna Mission Sevashrama, Muthiganj, Allahabad.*

We are glad to receive the report of the year 1921. It speaks in glowing terms of the service done to the needy and the indigent, mainly at the outdoor dispensary, and in many cases at the houses of the poor patients when they were incapable to come to the Sevashrama to get medical relief.

The total number of persons treated, amounted to 15,155,

The total receipts including a loan of Rs. 200 came up to Rs. 1797-12-1, and the total expenditure to Rs. 1781-6-0, leaving a balance of Rs. 16-6-1 at the end of the year. It is a matter of no small regret that this charitable dispensary could not buy a sufficient quantity of medicine for want of funds, and that it had to run into debt to meet its barest necessities.

To meet the ever increasing demand for medical relief it is necessary to extend the present dispensary. A plot of land has already been purchased. A hospital of six beds with a surgery attached, and a separate room for infectious cases might serve for the immediate requirement. It will cost approximately Rs. 10,000. We sincerely hope that the generous public will come forward with their help to the Sevashrama, which is so sorely needed at present.

All donations and subscriptions should be sent to either of the following addresses:—(1) Swami Vijnanananda, Ramakrishna Mission Sevashrama, Muthiganj, Allahabad, (2) The President, Ramakrishna Mission, Belur, Dt. Howrah, Bengal.

*The First Annual Report of Sri Ramakrishna Seva Samity, Habiganj. (1920—1921).*

The report reflects credit on the workers associated with the Samity which is working in various fields of service, religious, literary and philanthropic. Religious classes were held regularly in the premises of the Samity. A night school with 20 boys and 2 girls was ably conducted. Medical aid was given to a large number of persons, many of whom were treated and nursed in their own homes. Also a few indigent families were helped with rice. The total receipts during the year amounted to Rs. 455-12-3 and the expenditure to Rs. 381-5-9, leaving a balance of Rs. 74-6-6.

NEWS AND NOTES.

**The Ramakrishna Mission Flood Relief Work**

The Report of our relief work in Vishnupur, Radhanagar, Kotalpur, Garbeta, Chandrakona, Arambag and other villages has already been published. The villages on the banks of

the Dwarakeshwar, Silavati and Verai have been seriously affected by the flood. The Silavati has swept away many villages by a huge inundation and done complete havoc also to the paddy fields. People go about hungry, naked and without any shelter. About two thousand houses in 74 villages of Vishnupur, Chandrakona, Radhanagore, Kotalpur, Indesh, Patrashiri, and Arambag have been seriously affected by the flood. The Mission has opened 8 Centres—2 in Garbeta, 1 in Vishnupur, 2 in Kotalpur, 1 in Baradangole, 1 in Velaidihi and 1 in Chandrakona, and about 600 rupees are being spent every week. The necessary re-construction of huts and distribution of cloths will require several thousand rupees. Last week about 37 mds. of rice and 125 pieces of cloths have been distributed. Besides, the Mission is helping people to erect huts. For further necessary works any contribution from the generous public in the shape of money or cloths, old or new, will be thankfully received at the following addresses:—(1) The President, Ramakrishna Mission, The Math, Belur, Howrah. (2) The Secretary, Ramakrishna Mission, 1 Mukherji Lane, Baghbazar, Calcutta.

### Union of the East and the West

M. Romain Rolland pays a great tribute to the spirit of synthesis which marks the faith and spiritual wisdom of India, and her literature and art, in "The Homage to Siva or the Genius of the East," published in the Modern Review for August. He observes:—"Amongst all the faiths of Asia and of Europe, the faith of Brahminical India appears to me to be that which embraces the maximum of universal thought." "Of course," continues the great Idealist, "I do not deprecate or disparage the other faiths. The ecstatic intellectualism of primitive Buddhism or the smiling serenity of Lao-Tse are extremely dear to me; but I note therein sublime moments of exclusion and giddy heights of the life of the soul. And what makes me love, above all others, the Brahminical philosophy, is that it appears to comprehend all the faiths of Asia. More than all the faiths of Europe, the Brahminical faith could harmonise with the great hypotheses of modern science,"

The exchange and assimilation of the highest ideals of India and of the West implies that "India has to learn from Europe," to quote the memorable words of the Swami Vivekananda, "the conquest of external nature, and Europe has to learn from India the conquest of internal nature." True union can be established on such a basis alone. M. Rolland makes this point perfectly clear when he says with his characteristic introspection, "I do not ask my European friends to embrace

any one faith of Asia ; I only invite them to taste this magnificent rythm, this deep and slow breath. They will learn there what the soul of Europe (and of America) is most in need of to-day—the calm, the patience, the virile, never-failing hope, the joy, serene like a lamp in a windless place, which never flickers ..... ' (Bhagavad-Gita).

“No, it is not a question of Europe becoming another Asia. But let Europe not wish that Asia should become Europe ! Let Europe learn to respect this great personality of which she is only the complement. And without wishing (hopeless dream indeed ! ) to infuse an artificial life into the forms of the past, let these two worlds, uniting their respective geniuses, pave, by their union, the path of the Future.”

Real union is possible only between two equally strong factors. It can be achieved when both the East and the West will regain their true selves reflecting their distinctive cultures in all their radiance and glory.

### **Tyranny of Age**

Old age, in spite of its knowledge and experience, often lacks the enthusiasm and buoyancy, the new thoughts and visions so characteristic of youth. And it is the aged who hold the seats of authority and dictatorship in almost every sphere of life to maintain the established traditions at any cost. Rev. H. G. Woodford denounces the tyranny of age in a remarkable sermon delivered at Trowbridge United Church, Bath. He observes that the parliaments of Europe are still composed largely of aged men who do not generally recognise the partnership of youth. Popes are not elected until they are almost within sight of the grave.

“I have been told of a church in this vicinity,” said the pastor “ which has never been known to have a minister who does not possess a beard or bald head. These are in no way dishonourable except when they represent an oldish condition of mind and soul, which has become incapable of welcoming new truth and this, unfortunately, is too often the condition of aged leaders of religious thought.

“ On Calvary's cross there was seen a tragedy which has been enacted all through human history, the tragedy of beautiful youth crushed and crucified by entrenched old age. Let us treat our modern Christs differently. We may kill youth by lack of encouragement and trust, rob the world of its saviours.”

The suppression of youthful enthusiasm and initiative by persons belonging to a departed generation is certainly one of the greatest barriers standing in the way of human progress in all spheres of life, political, social and religious. What a

great harm we do to ourselves and to our society and country by our thoughtless attempts to always tread the path our forefathers have trod !

### Value of Art

In his admirable article—"The National Value of Art,"—contributed to the *Shama'a* for April and July, 1922, Sri Aurobindo Ghose deploras the neglect of art in the present day educational system of India, and remarks very aptly :—  
 "There is a tendency in modern times to depreciate the value of the beautiful and overstress the value of the useful..... In India, where we have been cut off by a mercenary and soulless education from all our ancient roots of culture and tradition, it is corrected only by the stress of imagination, emotion and spiritual delicacy, submerged but not yet destroyed, in the temperament of the people. The value attached by the ancients to music, art and poetry has become almost unintelligible to an age bent on depriving life of its meaning by turning earth into a sort of glorified ant-heap or beehive and confusing the lowest, though most primary in necessity, of the means of human progress with the aim of this great evolutionary process."

Art is indispensable to human progress. It is, besides, an index to the evolution in culture and civilisation in individuals and nations. Man makes various uses of Art according to the growth or otherwise of his mental faculties, his needs and desires, his emotions and feelings. Says Sri Aurobindo :—“The first and the lowest use of Art is the purely æsthetic, the second is the intellectual or educative, the third and the highest spiritual. By speaking of the æsthetic use as the lowest, we do not wish to imply that it is not of immense value to humanity but simply to assign to it its comparative value in relation to its higher uses. The æsthetic is of immense importance and until it has done its work, mankind is not really fitted to make full use of Art on the higher planes of human development.”

“The beautiful and the good,” the writer observes, “are held by many thinkers to be the same and, and though the idea may be wrongly stated, it is, when put from the right standpoint, not only a truth but the fundamental truth of existence. According to our own philosophy the whole world came out of *ananda* and returns into *ananda*, and the triple term in which *ananda* may be stated is Joy, Love, Beauty. To see divine beauty in the whole world, man, life, nature, to love that which we have seen and to have pure unalloyed bliss in that love and beauty is the appointed road by which mankind as a race must climb to God. This is the reaching to *Vidya* through *Avidya*, to the One pure and Divine through

the manifold manifestation of Him, of which the Upanishad repeatedly speaks.....On the way to this goal full use must be made of the lower sense of beauty which seeks to replace the less beautiful by the more, the lower by the higher; the mean by the noble."

### Miscellany

The June activities of the Vedanta Centre of Boston swung chiefly around the 12th annual dinner given by Swami Paramananda to his friends and students upon the evening of June 15th. More than a hundred guests were present. After the actual dining was over the Swami called on various speakers. Mr. John Orth, the noted musician, proposed the Swami's health at which all the guests rose. Following him Miss Beresford, Miss Shepherd and Prof. Perrin of the Boston University, expressed their gratitude to the Centre. One of the Swami's oldest friends, Dr. Allen, who had returned from a recent trip round the world, spoke with deep feeling of the Ramakrishna Mission in India and of the indelible impression made upon him by his visit to its Seva Ashramas or Homes of Service in Benares and Calcutta. He told of the warmth of hospitality extended to him, the efficiency of the service rendered to all who had need, and above all of the spirit of love, the true Christ spirit, which he felt active in the work and in the workers of the Mission; of which the Vedanta Centre is a branch:

Many nationalities come to attend these yearly dinners given by the Swami, and are made conscious only of their spiritual kinship. The President of the Browning Society who was present; pointed out the deep significance of this fact and remarked that over the Vedanta Centre was flying the white flag of peace:

The members and the workers of the Ramakrishna Sevashrama, Tamluk, Midnapur met on the 2nd August to celebrate the Mahasamadhi of Stimat Swami Turiyananda. Puja and prayers were offered, and Prasad was distributed to the Bhaktas present.

### Editor's Request

We shall feel highly grateful if our readers who have got with them any valuable letters of Srimat Swami Turiyananda and notes of his soul-stirring conversations, will kindly send these to us for publication in the pages of the Prabuddha Bharata. We propose to bring these out in book form for the edification of the large circle of the English-reading public. All letters and notes of conversations which are of general interest and embody the inspiring teachings of the illustrious Swami, will be published, leaving out all names and personal references.